MINUTES

OF THE

FORTY-THIRD ANNUAL SESSION

OF THE

SALEM

BAPTIST ASSOCIATION,

HELD WITH

SILOAM BAPTIST CHURCH,

AT CHINA GROVE, ALABAMA,

BEGINNING SATURDAY, OCTOBER 1st, 1881.

OFFICERS.

JAS. P. NALL, Moderator,.....Troy, Alabama.
W. A. CUMBIE, Clerk,.....Troy, Alabama.
JOHN FREEMAN, Treasurer,.....Troy, Alabama.

THE NEXT SESSION WILL BE HELD WITH LIBERTY CHURCH, NEAR THOMASVILLE STATION, MOBILE & GIRARD RAILROAD, BULLOCK COUNTY, ALABAMA, COMMENCING ON THURSDAY BEFORE THE FIRST SABBATH IN OCTOBER, 1882.

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THE MESSENGER PRINT.
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MINUTES.

The *Forty-third Session* of Salem Baptist Association was held with Siloam Church, at China Grove, Alabama.

Elder J. J. Macon, the appointee, being absent on account of sickness in his family, the Introductory Sermon was preached by Elder B. C. Bennett, the alternate, from Col. 3: 11, last clause.

After dining, the messengers assembled in the church house, and the Association was called to order by the former Moderator.

The Moderator read some appropriate selections from the Scriptures.

After singing one of the songs of Zion, the Moderator led in prayer.

Brethren J. M. Carter, M. N. Carlisle and H. G. McLaney read the letters from the churches.

Organized the body by re-electing the former officers, and then proceeded to business.

Petitionary letters were called for. None presented.

The Moderator appointed Josiah Jernigan with the Pastor and messengers of Siloam Church as the Committee on Preaching; and on Finance, H. G. McLaney, J. W. Loard and Samuel Fleming.

A motion to meet and adjourn daily at the same hours that were agreed on last year was carried.

CORRESPONDENTS.

From Eufaula Association, W. C. Jordan.

Centennial, William O'Neill, William Pritchett, W. J. Brown, A. Townsend and John Cogburn.

Newton———

Zion———

Alabama, E. J. Harris, E. P. Johnson and Noel Pitts.

Tuskegee———

Sandy Creek———

Pea River———

Upon the call for Agents for Missions and other benevolent enterprises, Elder Wm. Pritchett was received as colporteur under the State Board, and Elder T. H. Stout addressed the body as general agent for Missions.

COMMITTEES.

Sabbath Schools—B. F. Ivey, B. W. Wood, A. W. Bean and T. K. Mullins.

Documents—F. M. Carroll, D. C. Allen, W. H. Talbot and T. J. Shepherd.

Bible Cause—B. C. Bennett, A. M. Jones, J. P. Dozier and J. W. Brown.

Periodicals—John Ivey, J. N. Holmes, J. M. Patterson and I. D. Smith.

Missions—J. S. Yarbrough, R. T. Copeland, W. H. Nix and G. W. Crossgrove.

Temperance—T. H. Stout, R. Blan, J.W. Barron and J. A. Stanly.

Nominations—J. H. Stephens, W. L. Hendrick, J. G. Brown and W. W. Smith.

Education—M. N. Carlisle, J. M. Carter and R. B. Parks.

Adjourned to 9 o'clock. A. M. Monday. Prayer by Elder Stout.

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Monday's Session.

Monday Morning, 9 o'clock.

The body met. Prayer by Elder E. M. Brooks.

Read and adopted the preceding minutes.

Called the roll and marked absentees.

Renewed the calls for petitionary letters, etc.

Received Bro. J. C. Rotton from Centennial, and Bro. Jesse H. Dickson from Alabama Association, and as agent for *Alabama Baptist*.

On motion suspended the regular order of business to hear the following obituary of Elder J. P. French read by Bro. Josiah Jernigan:

OBITUARY.

We, the committee appointed at the last session of the body to prepare an obituary notice of Elder J. P. French, submit the following:

Elder J. P. French was born in Edgefield District, South Carolina, March 24th, 1812. His parents were poor, and his father dying when he was a small boy, himself and others were left to the care of his mother. His early life was one of deep poverty, hardship and toil.

In early manhood we find Bro. French in the State of Georgia, where he became acquainted with, and was married to Miss Mary Brown, who still survives him.

About the year 1841, Brother and sister French were hopefully converted to God, and were baptized by Elder English into the fellowship of the "Hardshell" or Anti-missionary portion of the regular Baptist Churches, in which he remained until he removed to Pike county, Ala., where he joined the regular Baptist Church at Troy. He afterward united with Good Hope Church, where he was regularly ordained and set apart to the work of the Gospel ministry on the 24th day of October, 1867, Elders William Pritchett, W. G. Williams and J. B. Huckabee, Presbytery. He was the Pastor of New Harmony, Good Hope, Lebanon and Mt. Moriah Churches. God gave abundant evidence of his acceptance of of his work. Many were baptized by him, and many date their first serious impressions from hearing him preach. The churches of which he was Pastor, seemed to be in a continuous state of revival during the time he served them.

He was, in many respects, a remarkable man. While he was not what is known as an educated minister, yet he possessed a very great knowledge of the Scriptures, and while preaching, his quotations from the Scriptures were abundant, apt and very appropriately made. How often the writer has sat with him in Heavenly places in Christ

Jesus, and O! what encouraging words he always had for God's children. His ministerial career was short, but very successful.

During the last two or three years of his life, Bro. French was enabled to bear with Christian fortitude and even *cheerfulness*, much bodily affliction, in the form of a paralytic affection. His beloved Brother, Dr. J. P. Allred was his physician, and testifies to the Christian fortitude and resignation he manifested in his last sickness. He fell asleep in Jesus, October 24th, 1879, in the 67th year of his age.

J. L. Youngblood,
W. D. Wood, } Committee.
W. W. Thrasher.

On motion the Clerk was instructed to publish the above obituary with the minutes.

Renewed the regular business.

The Treasurer submitted his report, which was referred to Brethren J. C. Moore, W. J. Whaley and F. A. Curtis, Auditing Committee.

RETURNED CORRESPONDENCE.

To Eufaula Association—T. H. Stout, B. C. Bennett and John Freeman.

The following preamble and resolution offered by Elder J. T. Cumbie, was made the special order on reassembling at 1:30 o'clock, P. M.

Whereas, Our Brother, Elder W. N. Reeves, of the Eufaula Association, did (during the late session of the Baptist State Convention at Troy), while delivering a speech on education, take occasion to denounce the doctrine of "Election," and the doctrine of the "Imputed righteousness of Christ," as being *untrue*; and,

Whereas, These are doctrines held to and endorsed by (as we believe) *all true* Baptists; and,

Whereas, We believe the denunciations of Elder Reeves are heretical in toto, and believing it to be our duty, as Baptists, to earnestly contend for the faith once delivered to the saints; therefore

Resolved, That we appoint six Brethren to visit the Eufaula Association at the next session of that body, to make known the said heresy of Elder Reeves; to ask the Association to take due notice of the same; and that said delegation be required to report to this body at the next session.

Under a suspension of the regular business, Elder Stout read the following report of Committee appointed at last session to sever the Constitution from the Decorum, revise both, and report at this session. The Constitution was adopted as a whole, after the Articles had been discussed, amended when deemed necessary, and adopted separately, and so was the Decorum.

CONSTITUTION.

We, the committee appointed to sever the Constitution from the Decorum and to revise both, have performed the work to the best of our ability, and present the following report:

CONSTITUTION.

ART. I.—This body shall be known as the "SALEM BAPTIST ASSOCIATION."

ART. II.—The Association shall be composed of the members present, chosen by the churches in our union to represent them.

ART. III.—The members so chosen shall present letters from their respective churches certifying their appointment, together with the number in fellowship, baptized, received by letter, restored, dismissed, excommunicated and died since the last session of the Association. Also, a statement of the amount of funds sent up by the church, and for what purpose, and any other contribution made during the year.

ART. IV.—This Association shall have a Moderator, Clerk and Treasurer, who shall each perform the duties usually incumbent upon such officers. They shall be elected by ballot.

ART. V.—This Association shall have an Executive Committee composed of five members, who shall be nominated at each session by the Committee on Nominations, and elected by the Association in adopting the report of said committee. The Executive Committee shall have power to do, and shall perform, all such duties as are usually imposed on such committees.

ART. VI.—This Association shall have no power to lord it over God's heritage, nor do any act by which she can infringe upon any of the internal rights of the churches.

ART. VII.—If a church desires to be admitted into this union she shall petition by letter and messengers; and, if found upon examination to be orthodox and orderly, she may be received by unanimous vote, and such reception shall be manifested by the Moderator giving the right hand of fellowship to her representatives.

ART. VIII.—Every church in this Association shall be entitled to two representatives till her number of members reaches fifty; she shall then be entitled to three, and one for each additional fifty or fractional part thereof.

ART. IX.—Any church may ask advice of the Association as an advisory council; but the advice given shall not be considered authoritative in matters where the peace of the church is involved.

ART. X.—It shall be the business of this Association—

1. To provide for the general union of the churches.
2. To keep up a correspondence with other Associations of the same faith and order, that the chain of communication may be preserved among the churches.
3. To advise churches in matters of difficulty; and if the communication between any of the churches in this Association be broken,

to inquire into the cause of the breach and endeavor to remove the difficulty; but if the breach cannot be made up, to withdraw from any church which may be unsound in doctrine or disorderly in practice until she be reclaimed.

4. To endeavor by earnest efforts to advance the cause of Education, Sabbath Schools and Missions by co-operation with the State Convention and the Boards of the Southern Baptist Convention: in a word, to use her best endeavors to advance the Kingdom of our blessed Master at home and abroad.

ART. XI.—The Articles of Faith, with proof texts, as found in the minutes of this Association for the year 1857, together with this Constitution and the following Decorum shall be printed in the minutes on every fourth year, and the same, *i. e.*, the Articles of Faith, Constitution and Decorum, shall be read at each session of the Association, immediately after the election of officers.

ART. XII.—This Constitution (except Art. VI, which shall never be changed) may be amended by presenting the proposed amendment in writing, which shall lie on the table till the next annual session of the Association, when it shall be adopted if a majority of the messengers present vote for the same.

DECORUM.

ART. I.—All who speak in debate shall rise and address the Moderator in a respectful manner, and shall not be interrupted while speaking unless out of order.

ART. II.—No one shall speak more than three times on the same subject without permission of the Moderator.

ART. III.—The Moderator may take part in any discussion: but before he can do so he must call some brother to preside during such discussion.

ART. IV.—No talking, whispering or other confusion shall be permitted while a brother is speaking, nor shall any reflection be cast upon the speaker.

ART. V.—No member shall absent himself from the Association without leave of the body; should he do so, his name may be stricken from the list of representatives.

ART. VI.—Should any member violate this Decorum he shall be immediately reproved by the Moderator.

ART. VII.—No speaker shall use harsh or insulting language of any brother, or any language improper in a Christian assembly.

ART. VIII.—This Decorum may be changed at any session by a majority of the representatives present.

T. H. STOUT,
J. L. YOUNGBLOOD,
JAMES C. MOORE,
J. P. WOOD,
} Committee.

Resumed the return correspondence.

To Centennial Association—B. W. Wood, B. C. Bennett, T. H. Stout and R. Blan.

Newton—T. H. Stout, E. M. Brooks, B. C. Bennett and J. M. Carter.

Zion—

Alabama—J. P. Nall.

Tuskegee—Same time as ours, therefore stricken from the roll of corresponding bodies.

Sandy Creek—

Pea River—E. M. Brooks, D. C. Allen, R. Blan and J. P. Nall.

The report of the Auditing Committee was adopted, as follows:

The Auditing Committee have examined the Treasurer's report and find the same correct. J. C. Moore, Chairman.

The Treasurer's report was adopted, as follows:

TREASURER'S REPORT.

John Freeman in account with Salem Association.

Dr.

1880, Oct. 5.—To amount received of Finance Committee			$286 15

Cr.

1880, Oct 5.—By amount paid		P. M. Callaway	$158 90	
6.—	"	W. A. Cumbie	25 00	
11.—	"	W. J. Blan & Co	24 55	
Nov. 11.—	"	P. M. Callaway	9 60	
26.—	"	H. A. Tupper	28 50	
Dec. 9.—	"	W. H. McIntosh	39 00	
		Expenses	60	
		Total Credits		$286 15

John Freeman, Treasurer.

The report on Sabbath schools was read by Bro. A. W. Bean, Dr. B. F. Ivey, the Chairman, being absent professionally.

The report was made the special order for 4 o'clock, P. M.

The following report on Documents was read by Elder D. C. Allen.

REPORT ON DOCUMENTS.

Your Committee make the following report:

1st. We find an invitation from Liberty Church, Bullock county, to hold the next session with her.

2d. * * * * * * *

3d. * * * * * * *

4th. The district meeting held at Spring Hill requested, inasmuch as the committee appointed by the Association to meet with said District meeting at Spring Hill, to organize an Associational Sabbath School Convention, *did not meet*, that the Association appoint a committee to report at its present session.

5th. Sharon Church asks the Association to assist her in sustaining her Pastor.

DISTRICT MEETINGS.

1st District, with Bethel Friday before 5th Sabbath in July.
2d District with St. John's Friday before 5th Sabbath in July.
3d District, with Hepzibah Friday before 1st Sabbath in August.
4th District * * * * * *

F. M. Carroll, Ch'n.

On motion took up the fourth item in the above report first, and granted the request therein by appointing T. H. Stout, B. W. Wood and M. N. Carlisle, as *the Sabbath School Convention Committee*, to report at this session.

Adjourned for dinner.

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Afternoon Session.

The preamble and resolution offered by Elder J. T. Cumbie were read the second time, and the Association having been addressed by Brethren Brooks, Copeland, Blan, Stout, Pritchett, Carter and others, were passed.

The Clerk was ordered to prepare a certified copy to be borne to the Eufaula Association by the following committee: J. T. Cumbie, John Freeman, T. H. Stout, B. C. Bennett, B. W. Wood and Burr Ramage.

Again took up the report on Documents.

1st Item. The invitation of Liberty Church was accepted.

2d and 3d, Considered as one, on motion, were stricken out.

4th. Disposed of in the forenoon.

5th. The request of Sharon Church. Collected $14.80 in cash, in the body for her Pastor, Elder R. Blan.

Suspended the regular business in order to hear Brother J. H. Dickson in behalf of the *Alabama Baptist*.

After he had presented the claims of "our paper" in a stirring speech, $13.00 in cash subscriptions were secured in the body.

The Committee on Bible Cause made the following report:

REPORT ON BIBLE CAUSE.

We find that there is a destitution in the bounds of our Association, but we are unable, at present, to state how great the lack of Bible is.

Feeling that so long as this state of things exists the people will be ignorant of the way of life (as the Bible directs the sinner to Him who is the giver of eternal life), we would recommend that we do more colportage work than heretofore, so that God's word may be found in *every* house in the bounds of this Association.

To show our faith in God by our works, we suggest that we suspend the order of business, and take up a collection for Colportage work to enable our colporteur to sell Bibles and Testaments at low rates or to *give* them to those in destitute circumstances in life.

Brethren Bennett, Stout, Blan and Pritchett addressed the body on this report after which it was adopted and a cash collection taken up amounting to $8.00, to be used by Bro. Pritchett in Bible Colportage.

On motion, the Clerk was ordered to print a synopsis of Elder Pritchett's report of colportage work with the minutes as follows:

SYNOPSIS.

Sermons preached	110
Books sold, volumes	498
Price of Books sold	$326 20
Price of Bibles sold	$154 90
Testaments sold, volumes	135
Price of same	$50 80
Donations of Bibles and Testaments	$25 02
Total sales	$556 95
Miles traveled	2,447

Adjourned till to-morrow morning 9 o'clock. Prayer by Bro. M. N. Carlisle.

Tuesday's Session.

TUESDAY MORNING, 9 o'clock.

The body met. Prayer by Elder William Pritchett. Read, amended and then adopted the minutes of yesterday.

On motion, added the name of Elder J. F. Nall to the committee to visit Eufaula Association.

Dispensed with calling the roll. The following is the roll as corrected on Monday morning.

FIRST DISTRICT.

Liberty—H. G. McLaney, A. W. Bean.
Bethel—F. M. Carroll, J. G. Brown, W. W. Smith.
Mount Zion—Ira Myers, Jr., J. P. Dozier.
Shiloh—J. W. Smith, T. J. Shepherd, T. W. Hasting, Samuel Fleming, R. B. Parks, B. W. Wood.
Ebenezer—A. W. Hickman, W. P. Chancellor.
Fairfield—Not represented.
Providence—John Freeman, G. W. L. Parkman, I. D. Smith.

SECOND DISTRICT.

Spring Hill—J. C. Moore.
Richland—B. C. Bennett.
St. John's—E. M. Brooks, J. N. Holmes.
Pea River—W. H. Mahoney.
Bethlehem—D. C. Allen, J. M. Patterson, J. E. Ray.
Salem—R. P. Copeland.
Springfield—Not represented.

THIRD DISTRICT.

Union—J. M. Carter.
Chapel Hill—John Ivey, J. W. Loard.
Hepzibah—W. A. Cumbie, J. A. Stanley, J. W. Barron.

Good Hope—W. J. Whaley.
Lebanon—J. H. Stephens.
New Harmony—W. H. Nix.
Troy—First—T. H. Stout, W. L. Hendrick, M. N. Carlisle.
Three Notch Street—T. K. Mullins, Josiah Jernigan, A. M. Jones.
Bethel (New)—Not represented.

FOURTH DISTRICT.

Olustee—J. A. Dennis.
Sharon—J. C. Kindred.
Friendship—G. W. Crossgrove, F. A. Curtis,
Siloam—J. P. Nall, J. T. Cumbie, R. Blan, O. J. Head.
Orion—J. S. Yarbrough, B. F. Ivy, W. H. Talbot.
Harmony—J. F. Hurley, W. J. Brown.
Mount Moriah, *Mt. Pleasant* and *Helicon* were not represented.

Renewed the calls for petitionary letters, correspondents, etc.

On motion, heard Bro. Pressly Nosworthy in behalf of his (Mt. Pleasant) church. He desired assistance from the Association to enable the church to have regular preaching. Bro. J. S. Shirley also was recognized as a visitor from Mt. Pleasant. These brethren contributed fifty (50) cents to the minute fund for their church. Their petition was referred to the Executive Committee.

The report on Sabbath Schools was again taken up, read the second time and adopted, as follows:

REPORT ON SABBATH SCHOOLS.

The committee report that our information gained from the letters is very meager. We earnestly recommend every church in our bounds which has not a Sabbath school to organize one immediately, for the purpose of training up our children in the nurture and admonition of the Lord. The Scriptures tell us to train up a child in the way he should go, and when he is old he will not depart from it. Your committee requests the Pastors to often bring this great work before their churches, and to work on persistently until every church has a school. We would respectfully ask the churches to make full reports of their Sabbath school work to the next Association.

B. W. Wood,
A. W. Bean, } Committee.
T. K. Mullins,

Elder Stout read the report of the Sabbath School Convention committee, as follows:

REPORT OF CONVENTION COMMITTEE.

We recommend to the Association to request each church to appoint three delegates to meet with the District meeting of the First District, at Bethel church, on Friday before the fifth Sabbath in next July, in order to organize the convention.

T. H. Stout,
M. N. Carlisle, } Committee.
B. W. Wood,

In connection with the above report, the following resolution, moved by Bro. M. N. Carlisle, was adopted:

Resolved, That the Clerk be required to print in the minutes a list of all subjects that would interest the Association, or exhibit the works of the churches, in a spiritual sense, and that the clerks of the churches be requested to conform to said list or "form" in writing the next letters to the Association.

The following report on periodicals was read by the Clerk:

REPORT ON PERIODICALS.

While we believe the Bible to be the great light of the world, and should be the first of our readings, yet we believe that our denominational literature is profitable and should be found in every family; therefore we recommend that a missionary should be sent out to preach the Gospel to the destitute churches and neighborhoods in the bounds of this Association, and to distribute Bibles and other Christian literature broadcast throughout the country.

JOHN IVY, Chairman.

The report on Missions was read by Elder R. P. Copeland.

REPORT ON MISSIONS.

BRETHREN: We have had "Line upon line, precept upon precept," on the subject of missions, and yet it has not been such a success, by far, as it should have been. Plans have been devised and to some extent prosecuted, yet not a success.

Brethren, what is the matter? Surely no one familiar with the Bible will dare say we have no "Thus saith the Lord" on the subject of missions. Our blessed Saviour's last words to his disciples before he ascended to Heaven—which are as binding on us as on them—are full of the missionary spirit. And, brethren, when you and we were regenerated we were *born* missionaries. We desired the *whole world converted*, and if we *then* had been asked for money for missionary purposes we would have raised no objections to "the boards," or said, "We have no money," or "We are in debt for guano, wagons, mules, supplies," and other things we will not mention. Ah, my brethren, the truth of the whole matter is, *we are too covetous*. We do not consider what our blessed Jesus has done for us. He gave his precious LIFE for us, and some who *profess* to *love* him, will not give one dollar to feed and clothe one of the Lord's brethren as he toils over the earth, preaching Christ crucified. Brethren, wake up, for God's sake *wake up*, and let us begin to cultivate the spirit of benevolence as a Christian grace, equal to any other Christian obedience, saving faith only excepted.

Our ministers, even, are derelict in the duty of preaching on the subject of missions. They certainly feel and know it to be their duty. But some of them say, "Money sermons are so unpopular." Great God! do we claim ourselves to be preachers, and yet, had rather displease our blessed Saviour than to offend our deacons, or some close-

listed moneyed members, and thus lose our positions? God help us to please him rather than men!

Brethren, let us preach more, and talk more, of missions, and especially pray more to God for the spirit of giving and then, instead of only a few hundred, our Association will raise a thousand dollars annually for missions.

R. P. Copeland,
W. H. Nix,
G. W. Crossgrove. } Com.

After some discussion the above report was adopted.

The following, offered by Eld. T. H. Stout, was adopted:

Resolved, That we heartily indorse the action of the Foreign Mission Board in withdrawing the appointment of brethren Stout and Bell as missionaries, because of their unsoundness on the doctrine of the INSPIRATION of the *Scriptures*.

The report on Temperance was read by Eld. Stout and then adopted as follows:

REPORT ON TEMPERANCE.

The committee present the following report:

A brother defines for us the word *temperance* thus: "The moderate use of all good things; total abstinence from all evil things."

The ordinary use of the word associates it with the use of ardent spirits, and in this sense we suppose it is used when applied to a "Report on Temperance." Applying the definition given above to our subject, we say: *Temperance is total abstinence from all that can intoxicate*. We can no more think of the moderate use of intoxicating liquor, than we can of the moderate participation in sin. One drink of whisky as a beverage is *intemperance*. We call upon our churches to show their faithfulness to Christ, and to themselves, by exercising a godly discipline to put down the making, selling and using of ardent spirits as a beverage.

We express our profound gratitude to God for the advance that has been made in the cause of Temperance within our State during the past year.

T. H. Stout,
R. Blan,
J. A. Stanly,
J. W. Barron. } Com.

Bro. J. H. Stephens read the report on Nominations.

REPORT ON NOMINATIONS.

1st. To preach the Introductory Sermon at next session; Eld. F. A. Jackson, alternate, Eld. D. C. Allen.

2d. *Messengers to Baptist State Convention*—Elds. J. P. Nall, T. H. Stout, W. A. Cumbie, J. L. Youngblood, J. T. Cumbie, F. A. Jackson, Bros. J. P. Wood, S. J. Townsend, J. G. Brown and M. N. Carlisle.

3d. *Executive Committee*—W. A. Cumbie, J. L. Youngblood, W. D. Wood, Josiah Jernigan and John Freeman.

Respectfully submitted, J. H. Stephens, Ch'n.

The report was adopted, and, on motion, the executive committee was empowered to fill any vacancy occurring in it during the year.

The report on Education was read by Bro. J. M. Carter.

REPORT ON EDUCATION.

While it is universally conceded that education is the bulwark of our free institutions, it is but too true, that parents and guardians are derelict in the performance of their duties in this particular.

The full development of the mental faculties, and the proper, moral training of the youth of the land is imperiously demanded by the exigencies of the times, and there can be no excuse for the apathy manifested in so many localities with reference to this all-important subject.

To render harmless the missiles hurled by the enemy of souls, we must fortify by intrenching behind the wall of intellect, and from God's word proclaim the truth as it is in Christ Jesus everywhere, and then the portentous clouds of delusion and semi-infidelity that now overshadow our fair land will vanish as the mists of the morning before the rising sun. Then men will no longer fawn like spaniels at the feet of political power, nor crawl in the dust like serpents, but led by the gentle hand of truth from the early years of childhood to maturer age, and invigorated by the exilarating effects of the purest morality (as inculcated in the precepts of the Great Teacher) they will be fit protectors of the heritage bequeathed us by our fathers—religious and civil liberty.

Howard College for males, and Judson Institute for females, are unsurpassed by any other institutions in the State, and we cordially commend them to our people as worthy of their patronage.

We learn that Bro. J. H. McLendon, a licensed minister, and grandson of our venerable Brother, Elder G. G. McLendon, is educating himself at the Howard, and that he is dependent on his own exertions for means to defray his expenses.

While he does not *ask* for aid, yet we think he *deserves* assistance, and therefore recommend that he be aided by the Association.

Respectfully submitted.

J. M. Carter, Ch'n.

In pursuance of the above recommendation after the report had been adopted, took up a collection in the body in pledges for Bro. McLendon's benefit.

On motion the recommendation found in the report on Periodicals was referred to the Executive Committee.

Suspended the regular business in order to consider the following resolutions:

Resolved, In order to enable the Executive Committee to perform the work expected of it, that the Pastors of Churches be requested to take up collections at an early date for Missions in our own bounds,

and for Bro. J. H. McLendon at Howard College, the amounts obtained to be forwarded to the committee at Troy at once. Carried.

Regular business again.

MISCELLANEOUS BUSINESS.

On motion of Bro. Mullins, the time of meeting of this Association was changed, so as to commence on Thursday before the 1st Sabbath in October, instead of commencing on Saturday as heretofore.

The "Sabbath collection" was directed as follows: one third to Executive Committee; the remainder to be equally divided between the State, Home, and Foreign Boards, the amount for the "Home Board" to be directed to New Orleans.

On motion, Brethren John Ivey, J. P. Wood and W. H. Nix were appointed a committee to write an obituary of Elder J. U. Wilkes, and report at next session.

The report on Finance, as read by Bro. H. G. McLaney was adopted.

REPORT ON FINANCE.

Your committee beg leave to make their report, as follows:

To amount received for Minutes,	$ 47 60
" " State Missions,	157 40
" " Home Missions,	22 95
" " Foreign Missions,	29 65
" " Indigent Ministers,	1 75
" " Brazilian Missions,	4 15
" of collection on Sabbath for Missions,	28 30
" raised on Monday for Sharon Church,	14 80
" " " Bible Cause,	8 00
" " Tuesday for Minutes,	50
Total amount of cash turned over to Treasurer,	$315 10
To amount paid since your last meeting by this Association for the different objects fostered by the State Convention,	105 55
Total amount paid during the year by the different churches, together with the amount of cash paid over to your Treasurer,	$420 65

We beg to report in connection with the above that we regret very much that some of the churches have failed to contribute the small amounts they were so kindly requested and urged to send to this body for Missions. We are truly sorry we failed to raise the amount by $183 90

Respectfully submitted. H. G. McLaney, Chairman.

On motion, instructed the Treasurer to pay the amount for Sharon church to her pastor, Elder R. Blan.

On motion of Bro. Mullins: *Resolved*, That we request the churches, as a whole, to raise $454, the amount asked for by the State Board this year.

The following resolution of thanks offered by Bro. J. M. Carter was adopted unanimously:

Resolved, That the thanks of this body are due, and are hereby tendered to the members of Siloam church, to the Methodist brethren,

and to the citizens of China Grove and vicinity generally, for the hospitality so generously extended to this body during the present session.

On motion, agreed to pay the Clerk $25 for his services, and ordered him to expend the balance of minute fund in the printing and distribution of the Minutes.

The following report on Preaching, read by Bro. Josiah Jernigan, was ordered printed in the minutes.

REPORT ON PREACHING.

The introductory on Saturday, at 11 A. M., by Elder B. C. Bennett from Col. iii : 11. "But Christ is all, and in all."

Saturday, 3 P. M. Elder Wm. Pritchett preached at the Methodist church, from the 1st Psalm.

Saturday, 7 : 30, P. M. Elder D. C. Allen preached at the Baptist church, from John xxi. "Follow thou me."

Sabbath, 9 A. M. Prayer meeting at the Baptist church, conducted by Bro. Hale Talbot.

11 A. M. At the Baptist church Elder Stout preached from Prov. iii : 9. 10.

11 A. M. At the Methodist church, Elder J. S. Yarbrough from Luke xix : 10.

3 P. M. At the Baptist church, Elder B. C. Bennett, from Acts xvii : 30. 31.

3 P. M. At the Methodist church, Elder R. P. Copeland from Psalm xxvii : 14.

7 : 30 P. M. Elder J. P. Nall, at the Baptist church, from Mal. iii : 17.

7 : 30 P. M. Elder E. M. Brooks, at the Methodist church, from Luke, xxiii : 28.

Monday, 7 : 30 P. M. Elder J. T. Cumbie preached at the Baptist church, from Matt. vii : 24, 25, 26, 27.

JOSIAH JERNIGAN, CHAIRMAN.

Adjourned to meet with Liberty Church, near Thomasville Station, Mobile & Girard R. R., Bullock county, Ala., on Thursday before the first Sabbath in October, 1882.

While singing "Grace, 'tis a charming sound," the "parting hand" was taken, and the session closed with prayer by Elder William Pritchett.

J. P. NALL, Moderator.

W. A. CUMBIE, Clerk.

ABSTRACT OF FAITH,

With Proof Texts.

———o———

ARTICLE I.—We believe in one only true and living GOD,—the FATHER, the SON, and the HOLY SPIRIT, and these three are one.

PROOF.

Exodus, xx.: 1, 2, 3.—And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Isaiah, xlvi.: 9.—Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.——ix.: 6.—For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Matthew, xxviii.: 19.—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Mark, xii.: 32.—And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.

I. Timothy, ii.: 5.—For there is one God, and one Mediator between God and men, the man Christ Jesus.

James, ii.: 19.—Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

John, i.: 1.—In the beginning was the Word, and the Word was with God, and the Word was God.——i.: 4.—In him was life, and the life was the light of men.——i.: 5.—And the light shineth in darkness; and the darkness comprehendeth it not.——i.: 23.—He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.——x.: 30.—I and my Father are one.

I. John, v.: 7.—For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

ARTICLE II.—We believe that the Scriptures of the Old and New

Testaments are the word of God, and the only rule of faith and practice.

PROOF.

II. Samuel, xxiii.: 2.—The Spirit of the Lord spake by me, and his word was in my tongue.

Acts, i.: 16.—Men and brethren, this scripture must need have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

II. Timothy, iii.: 16, 17.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, That the man of God may be perfect, thoroughly furnished unto all good works.

II. Peter, i.: 21.—For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

Article III.—We believe in the doctrine of eternal and particular election.

PROOF.

Isaiah, xli.: 8, 9.—But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Jeremiah, xxxi.: 3.—The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

Acts, xiii.: 48.—And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed.

Romans, viii.: 29, 30.—For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.——ix.: 11, 12.—(For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth;) It was said unto her, the elder shall serve the younger.——ix.: 23.—And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.——xi.: 27.—For this is my covenant unto them, when I shall take away their sins.

Ephesians, i.: 4, 5.—According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.——i.: 11.—In whom also we have obtained an

inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

I. Peter, i. : 2.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

ARTICLE IV.—We believe in the doctrine of original sin.

PROOF.

Genesis, vi., 5, 6, 7, 8.—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.——viii., 21.—And the Lord smelleth a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

Isaiah, i., 5, 6.—Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment.

Psalms, xiv., 1, 2, 3.—The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one.

Matthew, xv., 18, 19, 20.—But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man; but to eat with unwashed hands defileth not a man.

Romans, i., 28-32.—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful; Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them. ——vi., 23.—For the wages of sin is death; but the gift of God is

eternal life, through Jesus Christ our Lord.——v., 12.—Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Article V.—We believe in man's incapacity to recover himself from the fallen state he is in by nature, by any exertion of his own free will.

PROOF.

Job, ix., 2, 3.—I know it is so of a truth; but how should man be just with God? If he will contend with him he cannot answer him one of a thousand.

Jeremiah, xiii., 23.—Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

John, vi., 44, 45.—No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Romans, xi, 6.—And if by grace then is it no more of works: otherwise grace is no more grace. But if it be of works then is it no more grace; otherwise work is no more work.

Ephesians, ii., 1–9.—And you hath he quickened who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. But God who is rich in mercy for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved), And hath raised us up together, and hath made us sit together in heavenly places, in Christ Jesus, That in the ages to come he might show the exceeding riches of his grace in his kindness towards us, through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast.

Galatians, ii., 16.—Let no man therefore judge you in meat or in drink or in respect of a holy day, or of a new moon or of the Sabbath days.

Article VI.—We believe that sinners are justified in the sight of God only by the *imputed* righteousness of Jesus Christ.

PROOF.

Isaiah, li., 4–8.—Hearken unto me, my people; and give ear unto me, O my nation! for a law shall proceed from me, and I will make

my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.——xlv., 24.—Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.——lxi., 3–10.—To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations and they shall repair the waste cities, the desolationof many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and vine-dressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in My God; for he hath clothed me with the garments of salvation, he hath covered me with robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Jeremiah, xxiii., 6.—In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, The Lord our Righteousness.——li., 10.—The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.

Acts, iv., 11, 12.—This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Romans, iii., 21–26.—But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. For all have sinned, and come short of the glory of God; Being justified freely by his grace, through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.——iv., 5.—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.——iv., 16.—Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.——iv., 25.—Who was delivered for our offences, and was raised again for our justification. ——v.,6.—For when were yet without strength, in due time Christ died for the ungodly.——v., 8–11.—But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.——v., 21.—That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

II. Corinthians, v., 21.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Ephesians, i., 7.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Colossians, i., 13, 14.—Who hath delivered us from the power of darkness, and hath translated us unto the Kingdom of his dear Son, In whom we have redemption through his blood, even the forgiveness of sins.

Revelation, i., 5.—And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

Article VII.—We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit.

PROOF.

I. Corinthians, ii., 10, 11, 12.—But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things

of God. For what man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God.

II. Corinthians, ii., 10.—To whom ye forgave any thing, I forgive also : for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.——iv., 6.—For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

John vi., 37.—All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.

Ephesians, ii., 1, 2.—And you hath he quickened who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—— ii., 4.—But God who is rich in mercy for his great love wherewith he loved us.——ii., 2, 5, 6.—Even when we were dead in sins hath quickened us together with Christ ; (by grace ye are saved), And hath raised us up together and made us sit together in heavenly places, in Christ Jesus.——ii., 9, 10.—Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

II. Timothy, i., 9.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Colossians, i., 11–13.—Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Titus, iii., 4–7.—But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; Which he shed on us abundantly, through Jesus Christ our Saviour ; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Article VIII.—We believe that saints shall persevere in grace, *and never finally fall away.*

PROOF.

Deuteronomy, xxxiii., 3.—Yea he loved the people ; all his saints are in thy hand : and they sat down at thy feet ; every one shall receive of thy words.

Canticles, viii., 6, 7.—Set me as a seal upon thy heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned.

John, x., 28–30.—And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.——vi., 37.—All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.——vi., 54.—Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

I. Corinthians, ii., 10–12.—Same as in "Proof" to Article 7th.

II. Corinthians, ii., 10.—Same as in "Proof" to Article 7th.

Ephesians, ii., 1, 2, 4, 5, 6, 9, 10.—Same as in "Proof" to Article 7th.

II. Timothy, i., 9.—Same as in "Proof" to Article 7th.

Titus, iii., 4–7.—Same as in "Proof" to Article 7th.

Colossians, i., 11–13.—Same.

ARTICLE IX.—We believe that Baptism and the Lord's Supper, are ordinances of Jesus Christ; that true believers are the only subjects for these ordinances, and that immersion only is baptism.

PROOF.

Matthew, iii., 5–12.—Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptised of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; And think not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Mark, i., 5.—And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Luke, iii., 7, 8.—Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore, fruits worthy of

repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

John, iii., 23.—And John also was baptizing in Enon, near to Salem, because there was much water there; and they came and were baptized.

Acts, ii., 38.—Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.——ii., 41, 42. —Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers.

Romans, vi., 3, 4.—Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Colossians, ii: 12.—Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

I. Peter, iii: 21.—The like figure, whereunto even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Acts, viii: 38—And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him.——xviii: 8.—And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

Article X.—We believe in the resurrection of the dead, and a general judgment.

PROOF.

Job, xix: 26, 27.—And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Daniel, xii: 2.—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Hosea, xiii: 14.—I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague, O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Mark, xii: 24–27.—And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the

power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob! He is not the God of the dead, but the God of the living: ye therefore do greatly err.

I. Corinthians, xv., chapter entire.

II. Corinthians, v: 10.—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Article XI.—We believe that the punishment of the wicked will be everlasting, and that the joys of the righteous will be eternal.

PROOF.

Matthew, xxv: 46.—And these shall go away into everlasting punishment: but the righteous into life eternal.

II. Thessalonians, i: 9.—Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Revelation, vii: 14–17.—And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve him day and night in his temple: he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Article XII.—We believe that no minister has a right to administer the ordinances of the Gospel, except one who has been regularly called, and ordained to the work by the imposition of hands of a Presbytery.

PROOF.

Acts, xiii: 2, 3.—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

I. Timothy, iv: 5.—For it is sanctified by the word of God, and prayer.——v: 22.—Lay hands suddenly on no man, neither be partaker of other men's sins: Keep thyself pure.

Hebrews, v: 4—And no man taketh honor unto himself, but he that is called of God, as was Aaron.

[Note.—Owing to increased size of the Minutes and the scarcity of competent printers the publishing was unavoidably delayed.]

LIST OF MINISTERS AND THEIR POSTOFFICES.

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ORDAINED.

A. N. Worthy,	Troy,	Alabama.
T. H. Stout,	"	"
A. Black.	"	"
W. J. McBryde,	"	"
Thomas Rowe,	"	"
J. J. Macon,	"	"
J. L. Youngblood,	"	"
F. A. Threadgill,	"	"
W. A. Cumbie,	"	"
J. P. Nall,	"	"
J. M. Green,	"	"
C. A. Owens,	Brundidge,	"
R. P. Copeland,	"	"
E. M. Brooks,	"	"
F. A. Jackson,	"	"
E. J. Jackson,	"	"
W. H. Adams,	"	"
D. C. Allen,	"	"
J. S. Yarbrough,	Orion,	"
J. T. Cumbie,	Mt. Hilliard,	"
G. G. McLendon,	Henderson,	"
B. C. Bennett.	Pea River,	"
F. L. Loard,	Goshen Hill,	"

LICENTIATES.

A. Boyd,	Troy,	"
J. H. Stephens,	"	"
H. B. Clark,	"	"
John Ivey,	Indian Branch,	"
J. A. Stanley,	Little Oak,	"

LIST OF CLERKS AND THEIR POSTOFFICES.

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FIRST DISTRICT.

Churches.	*Clerks.*	*Postoffices.*
Shiloh.	M. A. Wood.	Barr's Mill.
Mt. Zion.	J. P. Dozier.	Josie.
Bethel.	W. Green.	Troy.
Liberty.	E. P. Salter.	Farriorville.
Providence.	G. W. L. Parkman.	Troy.
Ebenezer.	E. H. Pitman.	Troy.
Fairfield.		

SECOND DISTRICT.

Salem.	J. O. Pierson.	Brundidge.
St. John's.	U. S. Fuller.	Brundidge.
Richland.	E. A. Stead.	Pea River.
Bethlehem.	J. E. Ray.	Troy.
Spring Hill.	T. W. Law.	Milo.
Pea River.	W. C. Byrd.	Brundidge.
Springfield.	E. J. Jackson.	Brundidge.

THIRD DISTRICT.

Union.	W. B. Howard.	Henderson.
Good Hope.	John Mills.	Troy.
Lebanon.	W. F. Green.	Troy.
Hephzibah.	J. T. Sanders.	Troy.
Chapel Hill.	J. E. Mills.	Goshen Hill.
Troy, First Church.	B. W. Starke.	Troy.
Three Notch Street.	J. Blackman.	Troy.
New Harmony.	J. H. Nixon.	Goshen Hill.
Bethel (New).	D. R. Witherington.	New Providence.

FOURTH DISTRICT.

Harmony.	J. F. Hurley.	Troy.
Orion.	R. L. Dennis.	Orion.
Siloam.	J. C. Townsend.	China Grove.
Friendship.	F. M. Sullivant.	Raif Branch.
Olustee.	J. A. Mills.	Olustee Creek.
Sharon.	J. C. Kindred.	Troy.
Helicon.	M. J. Gamble.	Helicon.
Mt. Moriah.	C. N. Mallett.	Orion.
Mt. Pleasant.	J. S. Shirley.	Linwood.

TABULAR STATEMENT OF THE CHURCHES FOR THE YEAR 1881.

	CHURCHES.	PASTORS.	Rec'd by Baptism.	Rec'd by Letter.	Rec'd by Vouch.	Rec'd by Rest'n.	Dismissed.	Excluded.	Dead.	Total Memb'sh'p.	For Minutes.	For Missions, &c. S. B.	H. B.	F. B	B. M	I. M.	M. E.	S. S. M	A. B. T. S.
1st District	Shiloh	T. H. Stout	8	6	..	1	16	9	1	108	$1 70	$15.00		20.55					
	Mount Zion	B. C. Bennett	7	5	..	..	3	..	..	44	1.50	....							
	Bethel	F. A. Jackson	7	4	..	2	6	2	1	68	1.50	5.00	$3.00	3 00					
	Liberty	E. Y. VanHoose	2	1	..	1	..	2	7	87	2.50	26.35	10.00	10.70					
	Providence	J. L. Youngblood	4	..	..	..	14	1	1	57	2.00	9.00							
	Ebenezer	A. Black	8	13	..	2	..	..	..	89	2.00	....							
	Fairfield	Not represented	..	..	..	..	..	..	..	....	....	....							
2d Dist.	Salem	E. Y. VanHoose	3	16	3	..	15	3	1	163	3.00	48 70							
	St. John's	D. C. Allen	6	9	..	1	6	..	1	68	1.25	...							
	Richland	D. C. Allen	1	..	..	1	4	1	1	40	1.00	....							
	Bethlehem	D. C. Allen	11	5	..	1	1	..	..	....	1,50	11.00							
	Spring Hill	J. J. Macon	..	2	..	..	1	7	..	144	3.25	....			4.15	1.75			
	Pea River	D. C. Allen	..	1	2	1	3	..	..	48	1.50	....							
	Springfield	Not represented	..	..	..	..	..	..	..	....	....	....							
3d District	Union	G. G. McLendon	1	4	..	..	2	1	..	41	1.75	....							
	Good Hope	W. A. Cumbie	5	2	..	..	7	2	1	80	2.00	5.35							
	Lebanon	J. L. Youngblood	..	..	..	..	3	1	1	17	1.00	5.00							
	Hephzibah	W. A. Cumbie	7	1	..	..	8	2	..	50	2.25	10.80	5.00	5.00					
	Chapel Hill	John Ivey	9	13	..	..	2	..	1	54	2.00	1 50	1.50	1,50					
	Troy—First Ch'ch	M. M. Wamboldt	..	8	..	..	2	3	..	126	5.15	26,45	11.50	13.45				4.00	3.75
	3-Notch St.	W. A. Cumbie	1	6	..	..	..	1	3	60	2 00	....							
	New Harmony	J. E. Kolb	..	..	..	..	1	..	1	33	1.00	....							
	Bethel (New)		..	..	..	..	..	..	..	....	....	....							
4th Distr.	Harmony	R. Blan	..	1	..	..	..	1	..	43	1.25	...	1.45						
	rion	T. H. Stout	4	1	..	..	7	1	2	70	2.00	10,40	1,00	9.25					
	Siloam	E. Y. VanHoose	2	4	..	..	6	2	..	74	2.50	15.00							
	Friendship	J. W. Orme	4	2	2	..	..	..	..	38	1.50	7.75							
	Olustee	J. S. Yarbrough	1	2	..	..	7	..	..	27	1.00	12.00							
	Sharon	R. Blan	..	..	..	..	..	..	..	4	1.50	....							
	Helicon	Not represented	..	..	..	..	..	..	..	....	...	...							
	Mt. Moriah	Not represented	..	..	..	..	..	..	..	....	..	....							
	Mt. Pleasant	Not represented	..	..	..	..	..	..	..	....	....	.....							
			92	106	7	10	114	39	22	1628	49.10	209.30	33.45	63.45	4.15	1.75		4.00	3.75